

Words in Season.

DO the Mountains swell? do the Seas rage?
 then the Call, the proper Language of this
 Day is the more to all the Sincere in heart to
 be more sincere; to all the Valiant, to be more
 valiant; to all the Noble, to be more noble; to all
 the Couragious, to be more couragious; to all the Faith-
 ful, to be more faithful; to all the Single-hearted, to
 be more single; to all the Holy, Pure, Spotless, Harm-
 less, Innocent, to be so still, and not to come under the
 unjust, unrighteous oppressive Spirit: for the Righte-
 ous are, will be, bold as a Lyon in the evil day, most e-
 specially: And who shrink, come under in this Day,
 rottenness will, shall, come as a flood, as an armed man.
 And let him that will be filthy in this Day, be filthy still;
 nay, it must be so, it cannot be otherwise: for the Day
 of *discriminating* is come; the Day of *gathering* is come,
 every thing to its own now must come, no halting, no
 midling in this of all the dayes that ever was.

Oh dear Lambs all! this is not an hour to lose ground;
 the more opprest, the stiffer, saith my Life, shining forth
 more and more bright unto the perfect Day, and yet
 all the same, not one other Dispensation, I say.

J. S.

ALl you who speak of, gaze after a higher Dispensation, still despising, neglecting the day of small things in the little contemptible seed, wondering and perishing while your minds are abroad, neither knowing what you say, nor whereof you affirm. Behold ! thus saith the Lord God, ye despisers, wonderers, and perishers, *I do work a work in this day, yea, I have wrought it, which your eyes have seen, though you perceive, understand not, your minds being above that in which you can only see and understand, in which the highest of all Dispensations, and lowest also that are truest, only are and ever were.* Let him that readeth understand ; and let the gazers, wonderers, despisers and perishers, reel and stagger, and fall backward, and never rise again.

25th of the 6th Month, 63.

J. S.

*To all who in this day speak of the
Dispensation of Love to swallow
up all others.*

BLessed, blessed are such if they know what they say, and whereof they affirm, and be found in it in their own measure, and therein abide, not intruding into things they have not seen, holding fast the Head, the measure of the Manifestation of Life in the particular; and so in union with the Life, the Love ; the Life that is Love it self, having gone thorow the briers

briers and thorns in the *particular*, having subjected every thought and spirit that is contrary to it self; subjected every thought and imagination in the *particular*, even all the swelling thoughts and imaginations of the things of God, out of, above the Seed, the Life, the Love; yea, the swelling imaginations, comprehensions, imaginings, notions, concerning Love it self, in the lofty, airy, iching mind, that must die and come down, being puffed up of a fleshly mind, intruding into things it hath not seen, betraying the Son of God, the Life, the Love, the Meekness, Patience, the Long-suffering, the Forbearance, with a kiss of fained airy words, in a voluntary humility, a worshiping of Angels, worshiping the works, the gravings of their own hands, imaginations. Oh that this were seen, or could be understood by such as speak of things they understand not; of whom it shall be said in the day that is approaching, that shall manifest, abundantly manifest, every thing of what sort and kind it is, *Friend, how camest thou here?* And yet this is not to discourage, nor weaken the hands of any, whose Testimony in Power and Truth hath been, or may be for the Life, the Love that is stronger than Death, that overcometh all things, and is indeed the more excellent, more perfect Way, which Day approacheth to be yet more abundantly manifested. But oh who may, what may abide that Day of Love? Oh the dreadful Disappointments to the *mind* that looks out for it in an imagination, in a pleasant dream! For the Love, the Love is to the Seed; and Judgment, Judgment deep, is the Cup of Judgement to the Transgressor, to the airy lofty mind, to the Land of graven images, the wisdom from below, and all that will comprehend

head the things of God therein : and so that excellent thing, (*Love*) while the mind is exalted above the Measure, the Seed, the Life, which is *Love* in the *particular*: The Day of Love, even the more abundant Manifestation of it, shall be, shall be (even because a Day of Love) dreadful, dreadful, terrible to the transgressor, to the mind joyned to Idols of flesh or spirit : for the God of Love, even the God of Love, hath no union with the transgressor in any ; neither can any of the Children of Love (in whom is the Life, the Love it self, in Power and Truth, not in an airy sound of words) have union, compliance, touch the unclean thing or spirit at home or abroad, though their place may be to be exercised in all love and meekness, tenderness, compassion towards all the sons and daughters of men, even the worst of men, whither they have been to them upon the account of friends or enemies, to be unwilling to see the evil in any, and are ready to forget and forgive ; and whatever their way towards any may be in the will of their Life, their Law-giver, whose they are, and not their own, neither in the cruel nor affectionate part, but wholly to be exercised in obedience to the Life, that is, Love in all patience and forbearance towards all, whether in that which (as to appearance, to that which looks out, and so knows not what the righteous Judgement is, may look as tender or harsh, though it were to pluck any out by the hair, of the head, hating even the garment spotted with the flesh.

Now the place of Love is to be subject, subject, to be exercised in subjection, all subjection, to the Life which is Love it self : to keep back with all patience and forbearance, not to move, but as the Life, the Love
 goes

goes before; of a ready mind in the will of the Life, and not before, to be exercised in the Manifestation, even in the Manifestation of tenderness towards all, even towards all and every one, and in that which may have an harsh appearance, to keep back till it may not be forboren without disobedience, and even then to do it in the Cross, with all tenderness and compassion towards the *particular*, or *particulars* : This is safe for all ; but the proper Acceptation of the dispensation of Love, is the *Life* that is Love, the Spirit of Love, which is a consuming fire against the Adversary, the transgressor in the Root and all the Branches ; for the good and edification, and not for the destruction of the Creation, nor any part of it, where the mind is not so joyned to iniquity, deceit, that after its lovers it will go, where, I say, the Life, the Love, the Spirit of Love, is in the dominion, ruling, swaying the *particular*; and so the Vessel in the subjection to the Life, the Love, every step, whether (in appearance) tender, smooth, or otherwise, is in the dispensation of love, is in the acceptance of the life, the love, being done in its motion, and obedience thereunto : And this is the Path of Life, the Path of Love, the un-erring certain safe Path, that shall hold out to the end, when the young men; the youths, shall faint and utterly fail, and the fat and the strong, fed with judgement, such as mind the Life, the Justification, the Leading, the Acceptation, the motion of the Life, and that only in their own particular, to be led by the Spirit of Love, to follow him in his motion whither he leads, to know and be subject thereunto, what-ever it be, here to stand for ever : this is the place of safety, and there is not another : and thus the Dispensation of

Love

Love (as the spirit of love) is over all, the mind joynd, subject thereunto, in the particular Measure. And all high pretences to love out of this Path, is a *Judas-kiss*, yea, it is so, the mouth of the Lord of Hosts, the God of Love hath spoken it.

11th of the 7th Month, 63.

J. S.

TO all the Children of the day I thus write. Let not Israel, let not any in Israel, no not him or them that may be as King or Heads in Israel, despise this Voice of Love, because of the way of its conveyance. He is Sovereign that rules in Heaven and Earth, and may do what he pleaseth, may imploy, lay by whom he pleaseth, and who may say to him, *What dost thou?* the place of all, the proper place of all in this day and hour especially, is to be low and lowly, and to keep low, and yet not to be dejected or discouraged, nor to come under, but to be exercised in all patience and forbearance, in all manner of patience and forbearance; not to be forward nor rash, nor hasty in any thing, though it were but to bait the Ass; for the time, the season, may fall out to be, that the Ass, even the Ass, may be helpful to instruct the Prophet, and yet not understand what it saith: yea, the King of *Egypt* may be imployed to convey the Word of the Lord to the King of *Judah*, yea, to *Josiah* King of *Judah*; and because he heeded it not, though thus conveyed, he fell, and great was the Lamentation, even that of the valley of *Megiddon*. 4th of the 7th Month, 63.

J. S.

Blessed, blessed are the poor in spirit, they dwell in the dominion, the Kingdom that cannot be shaken.

To

To all the World.

K Now ye, that the time of your visitation from on High is come : *Woe, Woe, Woe* to the mind that loves to do wickedly : A *Consumption*, a *Consumption* from the Lord God is determined : root and branch, high and low, not a hoof spared : the mind joyned to iniquity, must be, shall be cut off suddenly, broken with a great breach.

Say to the Righteous, that which breathes after righteousness, say to such, *It shall be well* ; that which longs, waits to be delivered, such shall be delivered, though deep the Cup of Judgement. The Transgressor may not live, must be burnt up, slain, not a hoof spared ; and all the single-hearted will say, *Amen*.

27th. of the 7th Month, 63.

J. S.

U *Zah, Uzah*, remember *Uzah*, let all the Children of the Day remember *Uzah*, to exercise all Patience and Forbearance, not to be forward nor rash, were it in keeping up the Ark, even when this Oxen that carry it, stumble : Oh the safety in exercising all Patience and Forbearance ! in keeping back in this day and hour especially. Out of all things sink down, covered in the Life and Substance, not moving but in the fear, exercising much patience and forbearance, till the Command be so manifest, that it may not be forborn ; hear is strength, dominion, preservation, out of confusion, nothing hurt, every thing brought forth in its season :

season : The Lilly that toils not, spins not , cloathed with abundant Glory ; yea, who are preserved here ? Lo, *lowly*, out of all things, exercised in all patience and forbearance, mount up with Eagles wings, run, and are not weary, walk, and faint not, bring forth their fruit in season. Oh ! Oh ! the necessity, the usefulness, the advantage every way of Patience, Forbearance, the being exercised in all Long-suffering, Patience & Forbearance, all manner of Forbearance, in this day and hour especially, which will be found an hour and power of great darkness, such as have been none before it, nor shall be none after it.

28th of the 7th Month, 63.

J. Suintoune.

T H E E N D.
